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SHITĀB KHĀN OF WARANGAL

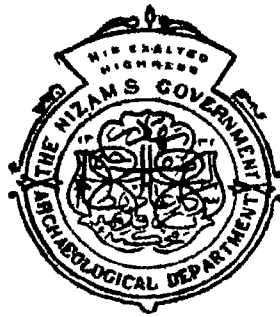
Hyderabad Archæological Series

No. 9

SHITĀB KHĀN OF WARANGAL

BY

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Government Epigraphist for India



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RESOLUTION

Proceedings of the Government of His Exalted Highness the Nizam in the Judicial, Police and General (Archæological) Departments.

No. 4, Miscellaneous.

Dated, Hyderabad-Deccan, 7th November, 1931.

SUBJECT

Shitab Khān's inscription on a square red stone pillar in front of Sambhumi Gudi in the Warangal Fort.

READ :—

- 1 Letter, dated the 11th September, 1921, from K. V. Lakshmana Rao, M.A., to the Director of Archæology, Hyderabad-Deccan.
2. Letter, dated the 20th January, 1931, from Dr Hirananda Sastri, M.A., to the Director of Archæology, Hyderabad-Deccan.
3. Letter No. 150, Archy, dated the 24th April, 1930, from the Joint Secretary to the Government of India, Department of Education, Health and Lands, to the Director of Archæology, Hyderabad-Deccan.
- 4 Letter No 977, dated the 23rd Mehr, 1340 F., from the Director of Archæology, Hyderabad-Deccan, to the Secretary to Government, Judicial, Police and General (Archæological) Departments, Hyderabad-Deccan.

OBSERVATIONS :—

On the 11th September, 1921, the late Mr. K. V. Lakshmana Rao, M.A., offered to edit a Telugu inscription of Shitab Khan, a chieftain of Warangal, for the *Hyderabad Archæological Series*. As Mr. Lakshmana Rao also proposed to include in his monograph a short history of Shitāb Khān which he had collected from various contemporary documents, the Director of Archæology readily accepted his proposal and furnished him with inked estampages of the inscription. Subsequently, Mr. Lakshmana Rao sent to the Director of Archæology his *Memoir* on the inscription but, when arrangements were being made for its printing, Mr. Lakshmana Rao, much to the regret of the world of Indian learning, passed away.

The Director of Archæology afterwards asked Dr. Hirananda Sastri, M.A., M.O.L., D.Litt., to kindly edit the monograph and obtained the sanction of the Government of India to Dr. Sastri's undertaking the work (*vide* letter No. 150, Archy., dated the 24th April, 1930, from the Joint Secretary to the Government of India, Department of Education, Health and Lands, to the Director-General of Archæology in India).

In editing the inscription Dr. Hirananda Sastri has found it necessary to recast the monograph as compiled by the late Mr. Lakshmana Rao and H.E.H. the Nizam's Government are pleased to express their appreciation of the scholarly manner in which Dr. Sastri has executed this work.

ORDER :—

That the Monograph be published with this Resolution as No. 9 of the *Hyderabad Archaeological Series*.

(By Order),
Sd. AKBAR YAR JUNG,
Secretary to Government,
Judicial, Police and General (Archaeological) Departments.

Copy forwarded to :—

- (1) The Sadr-ul-Miham Peshi to H.E.H. the Nizam.
- (2) The Secretary to the President, Executive Council.
- (3) The Secretary to Government, Political Department.
- (4) The Secretary to Government, Financial Department.
- (5) The Secretary to Government, Revenue Department.
- (6) The Secretary to Government, Public Works Department.
- (7) The Director, Archaeological Department.
- (8) The Superintendent, Government Central Press, for publication in the *Jarida*.

PREFACE

The present memoir is rather a recast of an unpublished paper of the late Mr. K. V. Lakshmana Rao, M.A., entitled '*The Pillar Inscription of Shitāb Khān at Warangal*'. The whole of that paper had to be written afresh with several substantial additions and alterations. Consequently, the present work considerably differs from what the said scholar had written. Even the views he had expressed have been modified in certain cases. But, in spite of all this, credit goes to him for what he had done in this connection. Mr. K. V. Lakshmana Rao was an erudite Telugu scholar, and would have done much good work in the domain of Telugu Epigraphy and Literature had he been spared by the ruthless hand of Fate.

Shitāb Khān, the hero of the record published in this memoir, was indeed a man of destiny and the account of his career based on different sources noticed in these pages will prove useful for the history of Gōlkonḍa.

This memoir has been written at the request of Mr. G. Yazdani, the worthy head of the Archæological Department of His Exalted Highness the Nizam's Dominions. Mr. N. Lakshminarayan Rao, M.A., my Kanarese Assistant, has been of considerable help in preparing it

HIRANANDA SASTRI

*Ramalinga Villa,
Fernhill (Nulgeris),
26th June, 1931.*

LIST OF PLATES

- I (a) Rock of the Warangal Fort ; (b) Carved stone bulls in front of the
Śambhuni-gudi temple.
- II (a) Shitāb Khān's Hall : Front view ; (b) Shitāb Khān's Hall : Interior.
- III-VI Shitāb Khān's inscription. •

SHITĀB KHĀN *alias* SĪTĀPATI OF WARANGAL AND HIS EXPLOITS.

(Cir. 1460-1515 A.C.)

Warangal¹ is an ancient town after which a district and a division in the Hyderabad State are designated. The Warangal division forms the eastern portion of the Nizam's Dominions and extends from the river Pengangā in the north to the Kistna in the south. The district of Warangal, which was formerly called Khammameth, lies in the south-east of the State, between 16° 38' and 18° 36' N. and 78° 50' and 81° 33' E. and has a total area of 9,729 square miles. The ancient town or rather village of Warangal is situated in 17° 58' N. and 79° 37' E., on the Nizam's State Railway, some 86 miles north of Hyderabad city. It is about 1,050 feet above the sea level and lies on the water-shed separating the basins of the Gōdāvari and the Kistna in the lower part of their course. The country, which surrounds it, consists of large undulating plains of reddish sandy loam and black soil, broken here and there by piles of huge granite boulders and basaltic dikes. From a military point of view Warangal occupies an advantageous position, for it does not admit of easy access. Owing to this reason, evidently, and also because of its climate, it must have been selected for building a fort in ancient days.

The name Warangal is a corrupt form of Ōrukkal which was probably the Name original designation of the old town. It seems to have been adopted by the early Musalmān historians of India. **Orāṅgallu** and **Orugallu** are the two variants of this appellation.² In Sanskrit the town is called **Ēkōpalā**, **Ēka-sīlā** or **Ēkōpalāpurī** or "**puram**". These forms occur in the inscription which is dealt with in these pages. All these terms refer to the solitary cliff which stands at the centre of the fort of Warangal (see Plate I) and has, evidently, given the name to the locality.

The antiquities of Warangal have already been described by Mr. G. Yazdani in *Antiquities of Warangal* the interesting paper which he read before the Hyderabad Archaeological Society several years ago.³ There is no necessity of describing them here again. It may, however, be incidentally remarked that the fort of Warangal was founded by the Kākatiya king Gaṇapati⁴ (1199-1200 to 1260-61 A.C.) and was completed by his daughter Rudrāmba who succeeded her father in the absence of a male issue.⁵ This talented lady was styled **Rajā** or **King** and was called **Mahārāja**

¹ See *Imperial Gazetteer of India* (1908) under Warangal

² Brown's *Telugu Dictionary*.

³ See *Journal, Hyderabad Archaeological Society*, Jan. 1916, pp. 37 ff

⁴ *Ēkāmranātha Temple Inscription—Ind. Ant.*, Vol. XXI, pp. 197 ff

⁵ *Annual Report on South-Indian Epigraphy* for 1906, pp. 79 and 80

Rudra, *i.e.*, the great king Rudra, on account of the manly qualities she possessed, just as Raziyya (Raziyyatu-d-din) the gifted and famous daughter of İltutmish of the Slave Dynasty was called Sultān. She built the massive outer mud-wall round the fort¹ and completed the inner stone wall which was commenced by her father.² Warangal remained under the Kakatiyas for a couple of hundred years—from about the middle of the twelfth to about the middle of the fourteenth century A.C. Pratāparudra was the last ruling chief of this dynasty about whom we possess definite inscriptional evidence. His latest sure date is Śaka Samvat 1246 or 1323-24 A.C. Probably he died in 1325 A.C. What became of his dominions after his death is not known. As the late Rai Bahadur V. Venkayya pointed out long ago,³ an inscription at Upparapalle in the Cuddapah district refers to a son of Pratāparudra named Juttaya. According to Sir Walter Elliot,⁴ Virabhadra was Pratāparudra's successor who had to retire to Koṇḍaviḍu. The late Mr. Sewell said that it was Krishna who succeeded Pratāparudra but 'with a much reduced kingdom'.⁵ According to Venkayya 'the Muhammadan writers spoke of Vinayakadeva, *alias* Nāgadeva, as the son of Pratāparudra',⁶ though he did not quote any authority for this statement. The absence of inscriptions of these persons, namely, Virabhadra, Krishna and Vinayakadeva *alias* Nāgadeva, is significant and would lead us to surmise that the Kākatiya dynasty had dwindled into unimportance or a subordinate position and must have gradually disappeared from the scene. 'Ala-ud-din Hasan, the first Baihmani king (cir. 1347 A.C.), exacted tribute from the Hindu Rājā of Warangal. In 1422 A.C. Warangal was captured by the Baihmani troops and on the break up of that kingdom it fell into the hands of the Qutb Shāhīs of Golkonda. The record with which we have to deal at present belongs to the period when the Qutb Shāhīs held their sway over Warangal. The manner in which this record mentions the Kākatiyas would show that some scion of that ancient house was alive and was, possibly, recognised to be the *de jure* owner of Warangal, though Shitāb Khān became the *de facto* ruler of it. Shitāb Khān was the governor of Warangal under the Baihmanids originally but he succeeded in carving out for himself an independent principality which probably comprised Khammameth, Warangal and Nalgonda. That there is a Darbār Hall of Shitāb Khān still standing in the fort of Warangal would indicate that this man of fortune must have won the chieftainship or kingship attributed to him in the record under publication. This Darbār Hall, as Mr. Yazdani has pointed out, is a spacious building of the true Paṭhān style which stands near the Western Gateway of the Central Shrine in the Fort (Plate II). One of the minor sanctuaries in the Fort, which is mark-

¹ See plate XVII (a) in the *Report of the Archaeological Department of H.E.H. the Nizam's Dominions for 1925-26*.

² The tradition that she was the consort of Gaṅapati which is recorded in the *Imperial Gazetteer* and the above-mentioned paper should be treated as erroneous. See *Ind. Ant.*, Vol. XXI, p. 190, f.n. 21 and *Ep. Ind.*, Vol. XII, p. 190.

³ *Ind. Ant.*, Vol. XXXVII, p. 357.

⁴ *Coins of Southern India*, p. 84.

⁵ *Lists of Antiquities*, Vol. II, p. 174.

⁶ Foot-note 23 on p. 357, *Ind. Ant.*, Vol. XXXVII.

ed by the beautifully carved stone bulls (Plate I*b*) lying in front of it, is called Śambhuni-guḍi. This temple contains the inscription which we are now publishing. The said Hall was named after the person eulogised in this record. To establish his identity we have to refer not only to the accounts given by the Musalman historians and in the *Kaṣṣiyats* preserved in the Government Oriental Manuscripts Library at Madras but to some Telugu books as well. The examination of these works will enable us to verify the contents of this inscription also.

The *History of Sulṭān Qulī Qutb Shāh*¹ would show that Shītab Khān Shītab Khān as described by Musalman writers was in the possession of the strong forts of Warangal, Khammameth and Bellamkonda. Obviously, then, he must have governed the tracts between Warangal and Guntur on both sides of the Krishna river.

According to the *Burhan-i-Mausīr*,² Shītab Khān was an Amir under Humayun Shāh, the Cruel. He had to flee for his life, leaving his *zenana* behind to be tortured in a shameful manner before the common people under the orders of the Sulṭān. The account given in this book is confirmed by Firishtah.

The *Tarīkh-i-Muhammad Qutb Shāhī* describes Shītab Khān as the Raja of Khammameth and as a fearless infidel. Briggs in his translation of this history calls him by the Hindu name of Sitāpati, though he has not mentioned the source whence he got it. Throughout the text of the *Tarīkh* he is called Shītab Khān and the name of Sitāpati is not to be met with therein at all. As will be seen from the sequel, Sitāpati was the original name of Shītab Khān and the incidents relating to Sitāpati, as described in Briggs's translation of the *Tarīkh-i-Muhammad Qutb Shāhī*, refer to Shītab Khān of our inscription. This is what Briggs says about Sitāpati—

'Alla-ood-Deen Imad Shah fled to Berar and Sooltan Koolly directed his army to occupy the district of the seven tuppas after which he returned to Golconda. Here he heard that Seetaputty (Shītab Khān), the Raja of Cummamett, had presumed to lay hands on some of the Kootb Shahy districts, which lay contiguous to his country. This Raja possessed the strong forts of Cummamett, Belumconda, Wurungole, and others, and had in his service twelve thousand infantry, noted as good marksmen. The King in the first place marched against Belumconda which he closely invested. The siege lasted a considerable time, till at length the King determined to make an attempt to take it by escalade, which he effected by a general assault on all sides at once, in which effort, after losing many men, he at length succeeded.

'When Seetaputty (Shītab Khān) heard of the capture of Belumconda, he immediately marched with an army to oppose the King in the field, who also prepared to receive him. The two armies met, and a battle was fought, wherein the Mahomedans lost many brave officers and soldiers from the well-directed fire of the enemy's infantry, which withstood several charges of the Mahomedan cavalry; but they were at length broken, and fled, leaving Sooltan Koolly in

¹ Trans. Briggs, Vol. III, pp. 360 ff.

² *Ind. Ant.*, Vol. XXVIII, pp. 246 and 247.

possession of all the Raja's treasures and heavy baggage; after which the King returned to Golconda.

'Seetaputty (Shitab Khan) subsequent to his defeat, fled to Cummamett, and despatched messages to the neighbouring rajas, such as those of Condapilly, Indraconda, Warapully, and Etgeer, inviting them to form a confederacy against Sooltan Koolly Kootab Shah, who had already reduced the greatest part of Tulingana, and was every day gaining such ground that in a short time no Hindoo chiefs would remain to oppose his ambitious views. The rajas all united accordingly, and formed a rendezvous at Cummamett. When Sooltan Koolly heard of this league, he marched to oppose them, and a sanguinary action ensued in the neighbourhood of that place, when the Mahomedans, as usual, gained the victory; and the Raja Seetaputty (Shitab Khan) fled, and took protection with Ramchundur Dew. The Mahomedan forces took possession of Condapilly, Indraconda, and Etgeer, while the King proceeded to reduce Cummamett, then one of the strongest forts in Tulingana; but as he was unwilling to spill human blood wantonly, he sent a message to the Commandant of the place, informing him of the defeat of his master, and requiring him to surrender the fort to the Mahomedans, which he refused to do. Several unsuccessful attacks were made in consequence, in which the Mahomedans lost many men; till at length the King resolved, as the last resource, to make a general assault on all sides at once. Sooltan Koolly led the principal attack in person; the Mahomedans, covering their heads with their shields, and being well supplied with scaling ladders, rushed on simultaneously, and although their loss was severe, they succeeded in gaining the ramparts, and drove the garrison before them. On this occasion they gave no quarter, killing every man, woman, and child in the place, excepting the females of the family of Seetaputty (Shitab Khan), who were reserved for the King's seraglio.

'When Seetaputty (Shitab Khan) was defeated, he fled, as before related, to Raja Ramchundur, the son of Gujputty, who held his court at Condapilly, and who was king of the land and the sea-coast of Tulingana and Orissa, as far as the confines of Bengal. Seetaputty (Shitab Khan) had represented to him that Sooltan Koolly Kootab Shah had, by his persecution, at length succeeded in expelling him from his country, that he had now subdued almost the whole of Tulingana and that his next step would be to invade the country of Ramchundur, which lay contiguous to his own Guja (?) Ramchundur, convinced of the truth of these observations and relying on the numerous forces he could bring into the field, wrote orders to his adherents to repair with their respective armies to Condapilly where he collected a host of three hundred thousand foot, and thirty thousand horse, all bearing lances, accompanied by Seetaputty (Shitab Khan), Vidiadry, and Hurry Chundur, as well as other rajas of note. These, having sworn to stand by each other, marched to attack Sooltan Koolly. He prepared to oppose them with only five thousand horse and met them at the river near Palunchinoor.

'The Hindoos drew up their forces on the next day in the following order'—

'Guja Ramchundur, with ten thousand horse, one hundred thousand foot, and three hundred elephants, in the centre.

'On the right, his nephew Vidiadry, with ten thousand horse, one hundred thousand foot, and two hundred elephants

'On the left, Hurry Chundur, with Seetaputty (Shitāb Khān) in the command of ten thousand horse, one hundred thousand foot, and two hundred elephants; the whole of the elephants bearing several men with bows and arrows.

'Sooltan Koolly Kootb Shah, in spite of the disparity of numbers, determined to give the Hindoos battle. He placed his son, Heidur Khan, with fifteen hundred horse, on the right, and Futtehy Khan, with an equal number, on the left, himself taking post in the centre with two thousand horse. According to custom he dismounted in front of the army, and going down on his knees supplicated the great Disposer of events to give up the host of the infidels into the hands of the faithful; after which he mounted, and charged the enemy, driving the affrighted Hindoos before him like sheep. The Raja Ramchundur was taken prisoner and his nephew Vidiadry killed by Prince Heidur Khan's own hand; the capture, also, of all the enemy's elephants and treasure as well as of Raja Ramchundur, ensured to the King the whole of the country as far as the sea-coast. From thence he proceeded to Condapilly, which he reduced; and afterwards went to Ellore and Rajamundry, in the former of which places many Hindoos were slain. Upon the arrival of the Mahomedan forces at Rajamundry they encamped on the banks of the Godavery, where the King received intimation that the enemy had assembled in great numbers in the woods and hills with the intention of attacking him by night. The King accordingly detached his generals, Futtehy Khan and Roostoom Khan, to watch their motions and to endeavour to cut them off. The two parties engaged, and the Hindoos, after they had lost two thousand men, fled to the forests, leaving the Mahomedans in possession of the field of action.

'Vusnad (properly Veija Nat) Dew, commonly called Gujputty, who possessed the countries of Bengal along the sea-coast as far as the confines of Tulingana, hearing of the discomfiture of Raja Ramchundur, sent ambassadors to Sooltan Koolly. A treaty was forthwith concluded, by which it was agreed that the river Godavery should be the boundary between the Mahomedan kingdom of Tulingana and the Hindu territory of Orissa; after which the seals of the King and Vusnad Dew were affixed, and the district of Ellore was made over to the Mahomedans.'

The Mackenzie Collection deposited in the Government Oriental Manuscripts Library at Madras contains some papers called *Kaifiyats* which are written in Telugu and record local traditions supplying some interesting information about Shitāb Khān. Tradition may not be taken as genuine history, yet, when it is supported by literary and other evidence, it has to be relied upon. The details given in these *Kaifiyats* would, however, show that there must have been two

Shitāb Khān
as described
in the *Kaifi-*
yats

different Shitāb Khāns and that their accounts have been mixed up. Of these, the *Kimmūru Kaifiyat* seems to be particularly noteworthy. What we learn about Shitāb Khān from it is this :—

There was a village called Rājapūdi, 8 miles to the west of Kimmūru. It was a place of safety. There was a Niyōgi (also called Golkonda-vyāpārī) named Avasarāla Peddirāju. In his house there was a boy called Sitadu of the Chōdaru Bōya (Bēdar) caste. He used to tend the cattle of Peddirāju. Peddirāju used to take food, in a leaf, for the boy every day at about nine o'clock in the morning. One day it was 12 o'clock when Peddirāju carried food for the boy. There he saw that Sitadu was sleeping and a cobra was screening his face from the very hot sun. He thereupon inferred that Sitadu was destined to be favoured by fortune in life. He woke him up and after feeding him asked him what he would give Peddirāju when he would become a great man. Sitadu replied that all his fortune would belong to Peddirāju. From that time Sitadu was not asked to tend the cattle. He was educated and trained in gymnastics by Peddirāju. After some time he was sent into the service of the Sirlashkar who came to Rajahmundry from Golkonda. He was first made the head of 20 men and, as he pleased his master in that capacity, he was soon raised to the position of a commander of 200 soldiers. When the Kōyas of the jungles on the side of Jugumpēta and Podinikonda raised a revolt, Sitadu was made the leader of 500 soldiers, was given the title of Chittāpa Khāna and was placed in charge of a Thānā on the borders of the jungle (*manne*). He then sent for Avasarāla Peddirāju and told him 'We have five hundred soldiers under us and we are in possession of a Thānā on the borders of the jungle. If we can find a place of security, build a strong fort there and collect more men we can increase our power enormously, and none will be able to defeat us then'. After thus consulting Peddirāju, he built a fort with a stone wall at Rājapūdi in the jungle. Thence he subjugated the whole of the hill tracts that had revolted against the Government and appointed Peddirāju as his Diwān. Chittāpa Khāna had a daughter called Appāamma. After she came of full age, she once happened to see Peddirāju and fell in love with him and made overtures to him. Peddirāju refused her offers, alleging that as her father was his patron, she was as a sister unto him, and no other relationship should be thought of between them. Thereupon she was greatly displeased and told her father that Avasarāla Peddirāju made overtures to her. Chittāpa Khāna was very much enraged and sending for Peddirāju asked him to state what punishment was proper for one who attempted to tamper with the purity of the *zenana*. Peddirāju guessed at the cause of the question but deeming it impossible to prove his innocence to the satisfaction of Chittāpa Khāna, he voluntarily took off both of his eyes with a sword and said that that was the proper kind of punishment for a man who was suspected of having committed that offence, if the master believes it to be true, though it may be in fact a false allegation. As there was a suspicion against him, he added, he underwent the punishment and that the consequences of such an unfounded suspicion would

follow soon. Then Peddirāju went away to Rājahmundry and met Allakolli Khān¹, the Sirlashkar there, who wanted to subdue Chittāpa Khāna. With the help of the battalions which were sent for from Gōlkonda by the Sirlashkar, Peddirāju besieged the fort at Rājapūdi. Shitāb Khān fought for thirty days and then fled away leaving the fort. Peddirāju followed and beheaded him at a place called Taṭapalli-loddi and sent the news to Rājahmundry in four *ghadis* (1 hour and 45 minutes).

Another *Kaifiyat* preserved in the said collection supplies some further details. According to it, Avasarāla Peddirāju was a resident of Matuveṭṭa-Pālem in the Bikavōlu *pargana* in the Rājahmundry *sircār*. 'When Sitaḍu wanted to go abroad as a soldier of fortune, Peddirāju gave him one thousand rupees. He went to Warangal and entered into the service of the King there. He gradually rose from a Sirdār of ten or twenty soldiers to the position of the head of a battalion of three or four thousand soldiers. He was presented with a *jāgīr* sufficient to maintain the men under him. After the occupation of Warangal by the Mahomedans Sitaḍu, who had won the title of Shitāb Khān by that time, left Warangal and went to Cuttack. He was taken into service with his army by Mukundadēva Gajapati. Sirishchandra who was then the commander of the fort of Rājahmundry was recalled to Cuttack by Gajapati and Shitāb Khān was, with four or five thousand army, made its commander. He abandoned Yomagiri fort, which was in existence from the time of the Chālukyas, and strengthened another fort, which was to the north of Rājahmundry, and had his residence there. He thus became the Commander of the Fort of Rajahmundry and *Qasba* Drāksharām. He then sent for Peddirāju and made him his Diwān. After some time Peddirāju was appointed the officer of the eighteen Mohallas under Rajahmundry.' This *Kaifiyat* also mentions the love story but calls the daughter of Shitāb Khān by the name of Nāgammā in place of Appālamma.

The same *Kaifiyat* narrates some events of Shitāb Khān's life which took place in the reign of Ibrāhīm Quṭb Shāh of Gōlkonda (C. 1551-1581).² As the Shitāb Khān of our inscription was the contemporary of Humāyūn, the Cruel (1458-1461 A.C.), the Shitāb Khān spoken of in this *Kaifiyat* as a contemporary of Ibrāhīm Quṭb Shāh must be a different person. That there was a Shitāb Khān when Ibrāhīm Quṭb Shāh was ruling is shown by the following account given in the *Tārīkh-i-Quṭb Shāhī*:³

'Before the battle of Tālikote, we have seen that Ruffut Khan Lary, entitled Mullik Naib, had marched to the south, and reduced part of the country of Rajahmundry; but when the Kootb Shahy forces moved to co-operate with the Mahomedan confederated armies against Ramraj, Ruffut Khan was directed to join the grand army. Twelve months after this period, Ruffut Khan Lary was again despatched to the south, with ten thousand horse, with orders to complete the

¹ The events, apparently, belong to the time of Ibrāhīm Shāh. See *ibid.* p. 9.

² Beale's *Oriental Biographical Dictionary*.

³ Briggs, Vol. III, pp. 421 ff.

conquest of Rajamundry. On reaching Dhowleswar, he took measures to attack Rajamundry; but the towns of Pentapoor and Rajpoondy being in the possession of Seetaputty (Shitāb Khān), he was in the habit of sending reinforcements and provisions into Rajamundry by night, so that Ruffut Khan first resolved to attack him, and accordingly marched towards Pentapoor. On the road he was opposed by the enemy, and a severe action took place, when the Hindoos were defeated, and fled to the fort of Pentapoor. The Mahomedan army pursued the fugitives to the walls, which they escalated, and by that means took the place. Seetaputty (Shitāb Khān) and his family made their escape through the woods to the fortress of Rajpoondy, whither he was pursued by the Mahomedans on the following day; but they were detained for some time in approaching that fortress, the roads being narrow, and the woods on both sides impenetrable. Ruffut Khan, having determined to reduce it, ordered the jungles to be cut down and burnt. Each day the Mahomedans advanced only about two miles, and lost upwards of three hundred men from the enemy's light troops, which lined the woods on each side of the road. At length, after some time, they cut their way to the fort of Rajpoondy, situated on a hill; but on their arrival, Seetaputty (Shitāb Khān) fled through the woods to Rajmundry, and joined Vidiadry, the raja of that place, leaving the fort of Rajpoondy to be occupied by Ruffut Khan, who from thence proceeded to Rajmundry. Here the Mahomedans were opposed by the united forces of Vidiadry and the Raja of Cossincota consisting of thirty thousand horse and as many foot, who on the first onset broke through the right wing of the Mahomedan line; but the reserve coming to its support, the troops rallied, and defeated the Hindoos, who fled in confusion, accompanied by Vidiadry and Seetaputty (Shitāb Khān), to the fort of Rajamundry. After four months the Kootb Shahy artillery began to produce some effect on the walls, and made a breach of nearly fifty paces in the curtain. In this stage of affairs, a flag of truce arrived from the fort, proposing conditional terms of surrender, which the besieged said they would communicate to Yellow Pundit, one of the Hindoo accountants in the Mahomedan army. He accordingly proceeded to the fort; when it was agreed that Vidiadry and Seetaputty (Shitāb Khān), with their families, should be permitted, after evacuating the fort, to proceed whithersoever they chose, without molestation. Yellow Pundit returned to camp with these terms for the confirmation of Ruffut Khan. The conditions were ratified; and Vidiadry proceeded to Cossimcota, and Seetaputty (Shitāb Khān) to Beejanuggur.'

This event took place in the year 979; and the following sentence commemorates the date of its occurrence:—

'The Temple of the infidels has fallen into our hands.'

The events pertaining to Ibrāhīm Qutb Shāh's reign are narrated in the *Kaṭṭiyat* as follows:—

Peddirāju lost his eyes and went in a palanquin to Gōlkonḍa and, when he met one Jūpalli Sāmantarāv, a big Sirdār in the court of Ibrāhīm Shāh, he told him all about his enemies promising his help to capture Rajahmundry and also

to inform the Shah of his success when obtained within three hours. The Shah was very pleased and made necessary arrangement for the campaign. He appointed eleven Sirdars, namely, Salabat Khan, Amaldar Topkhana, . . . ; Sayyad Mira; Shah Muhammad Khān, Vazir; Jupalli Sāmantarav; Kathan Virama Rāv; Mutyāla Yellappasvarāv, Settipallē Bhaterāv, Medaralameṣṭu Gopalārēdu, Bhulluma Chinnarav; Vellan Viramarav, and despatched eleven thousand horse and eighty thousand foot-soldiers under them for the attack. Peddirāju with such a host came, naturally, to have himself avenged, crossed the Godāvari near Narkidupalli, captured the fort of Itakota and forded the Tatapūdi-revu (ford) and encamped at Nallurumadugu. The Chowdhari of Nalluru, Gandham Timmaya Mahapatrudu, supplied rations to the army. Qusba Drāksharām was besieged by a portion of the army. Nalluru Gandham Timma sent letters through one Surneni Kondanali to Shitab Khān intimating the approach of the Shah's army. These letters were waylaid and shown to Vazir Shah Muhammad Khān. Gandham Timmaya Mahapatrudu was seized and beheaded on the eastern bund of the tank called Dakshagundam. The Malik Naib sent Yellow Pandit with cavalry and infantry to capture Rājahmundry. He captured Yomagiri fort on Thursday the 5th in the bright fortnight of Ashādha-Sāka 1495 and driving Shitab Khān out of the fort of Rājahmundry, occupied it. Avasārāla Peddirāju had arranged, when returning from Golkonda, for one nagara (drum) at every four miles (two *coses*). By sounding those drums one after another, he communicated the news of the fall of Rājahmundry to Golkonda within a jāma (= 3 hours). Shitab Khān was pursued by the army of the Mahomedans and was finally beheaded at a place called Tātapalli-loddi. Then the poet sang the following verse 'The lovely Godavari was the Ocean, Yomagiri was Suvēladri, the great Peddana-Mantri was Vibhishana, the Naib was Hanuman, Bahuballudu was Jambavanta, the ferocious Turks (or Muslimans) were the monkeys (Rāma's army), Rajahmundry was the city of Lanka, Ibharāma was Rama, Shitab Khān, the enemy (Ravana) was driven away on the 5th day of the bright fortnight of Āngirasa and Ibharāma began to rule'. Evidently this must be a different Shitab Khān. Both these *Kaṣṣiyats* have mixed up matters and did not distinguish the Shitab Khān of the reign of Humayun, the Cruel, from the Shitab Khān of the time of Ibrāhīm Qutb Shāh. According to the *Burhan-i-Maasir*, as has been stated above, Shitab Khān was one of the Amirs of Humayūn about 1461 A.C. Supposing he was a young man of about 20 or 25 years at that time, he must be about 130 or 135 years in 1571 A.C., i.e., in the reign of Ibrāhīm when these events took place! Accordingly, the hero of the *prasaṣti* under notice should be discriminated from his namesake who came in during the latter half of the 16th century of the Christian era.

Yet another *Kaṣṣiyat* called *Ēkaślanagara-Kaṣṣiyat* is to be found in the same collection which would contradict the two preceding accounts in as much as it makes Shitab Khān a hater of the Hindus and also of the Kakatiyas. The inscription under publication, as will be seen from the sequel, calls the Kakatiyas

as virtuous kings. The *Kaṭṭiyat* says that he 'destroyed the temple of Chaturmukheśvara, the thousand pillar temple and others built by the Kakatiyas, and with their stones he completed the construction of the stone fort left unfinished by Pratāparudra. He also built a very high palace for himself to the west of the temple of Paṭṭasāvedi-Sāmbhu-lingadu and to the south of the tank (*kōṇeru*). It was called *khas-mahal*. Some carpet weavers came from the north with Shitab Khān and settled with him in the stone fort.'

If this *Kaṭṭiyat* is to be relied upon, we shall have to assume that Shitab Khān might have embraced Islām to serve his purpose, i.e., to escape the wrath of the Musalman victor. All other accounts including the one given in the inscription under publication and those supplied by Musalman writers definitely show that he was a Hindu. The first *Kaṭṭiyat* makes him a Boya, i.e., a low caste Hindu. Boyas, we know, are palanquin-bearers and fishermen. This would mean that he was not very scrupulous for caste rules. Being of low origin he might have incurred the displeasure of high caste people and he began to hate them. The completion of the stone fort with the material of Hindu temples is inexplicable unless it was necessitated by the exigencies of the times. The sanctuaries might have been in a ruinous condition and he might have utilised their material. The suffix of Khān would indicate that he became a Muhammadan; when and under what circumstances he embraced Islām we cannot say. At the time of the inscription under notice, i.e., in 1504 A.C. he was an orthodox Hindu and was known by the same name of Shitab Khān. Thus, if at all, he must have adopted another religion before this date—if the *Kaṭṭiyat* is to be relied upon. The *Glimpses of the Nizām's Dominions* has a somewhat analogous story to tell in stating that Shitab Khān 'was the first Mahomedan conqueror of Warangal' who built some structures near the western gate of the fortress. Possibly, the name ending in Khān misled the author of this statement, for there is no authority known which would show that Shitab Khān was a Musalmān by faith. On the other hand, the Muhammadan writers, Firīshṭah and others, call him infidel, thus making it clear that he was not a Musalmān. In 1504 he was a staunch Hindu as is evidenced by our record. In the statement made in the *Kaṭṭiyat*, noticed above, he is shown as the hater of the Hindus but is not called a Musalmān. The *Kimṃūru Kaṭṭiyat* shows that he was a Boya by birth. Thus, it would appear that his low origin was not forgotten and he was not recognised as a *dvija* or twice-born by the high caste Hindus just as is done even in these days—the high caste orthodox Hindus do not consider the various *sūdras* and *anlyayas* to be Hindus. Still, he was not a Musalmān. Apparently, this attitude of the high caste Hindus towards him made him manage matters in his own way and he arranged to have himself described as a great king of the 'Bhogī' family and compeer of Vikramāditya in this inscription.

Telugu literature is yet another source of information about Shitab Khān. The *Chitra-Bhāratamu* of Charigonda Dharmanna which was written at the time when Shitab Khān's star of destiny shone in full effulgence and was dedicated to

Immulaipalli Peddanna, whom we have already seen as his Diwan in the *Kaifiyats*, describes him in such a hyperbolic language as is lavished on great emperors of yore. In the translation of the portion concerned, which the late Mr. Lakshmana Rao has given, we find the following description :—

‘Like king Nriga he gives annually thousands of cows to Brahmins, like Sagara he establishes Pakala and other lakes which can be compared with oceans, like king Mandhata with shining valour he carried on campaigns of conquest, like Bhārgava-Rama he gives *agraharas* to gods and Brahmins. He is devoted to the lotus-like feet of the god with the crescent moon (Siva). He is to women like the five-arrowed (Cupid). He possesses inimitable courage like the Himalaya—such is king Chitapa Khana, the son of Mana. (I. 5).

‘King Shitāb Khan, who considers fame as a great wealth, is like the seventh Emperor in the art of protecting the Earth. His fame was very white, he was like the Sun to the darkness of the pride of his powerful enemies. He gave in charity many times golden images of the Earth and numbers of elephants. He was a friend of the kings of Laṭa, Karṇāṭa, Chōṭa, Jata, Karahāṭa, Paṇḍya, Panata, Chola, Gauḷa and Malayāla. (I. 6).

‘His minister was Inunulapalli-Peddamatya, son of Mada, who was expert in managing the kingdom of the great king (Chitāpa Khāna), and who was able in silencing his rival ministers. (I. 7).’

This minister is further described with usual exaggerations as one who helped Shitāb Khan to subdue all the kings from the Himalaya to Rāmeśvaram, to rule all the lands, to defeat all his proud foes. He was the cause of all the grandeur of Shitāb Khan. (I. 56).

Tinmaraya, one of the brothers of the minister, built a palace with a golden pinnacle in the courtyard of the god Pañchāleśvara (I. 50)—the same idol, the consecration of which by Shitāb Khan is described in the present inscription. (v. 33).

‘Another brother of his, Singana, was in command of a fort (name not mentioned), was a great foe of the Musalmans, received from Shitāb Khan the special distinction of the paraphernalia of *chauri*, *palki*, white umbrella and other signs of royalty. (I. 51-52).’

Here it may be observed that the statement made in this poem regarding the Pakāla lake is corroborated by tradition which is recorded in the *Glimpses of the Nizam's Dominions*. According to it Shitāb Khān had a dream in which king Prataparudra of Orissa (he evidently means of the Kakatiya dynasty) told him the whereabouts of a large treasure hoarded in the Pakāla lake and he, excavating it, spent it on repairing the breaches in the dams of the lake by means of stone slabs which he got fastened by lead bindings. The poem has eulogised him by the epithets like these :—

Bhujabala-Bhima, Prati-gaṇḍa-Bhairava, Iruvantu-gaṇḍa-Gōpāla, Gaṇḍara-gaṇḍa, Mandalika-mṛiga-vēṭakara, Samaya-rāhutta-rāya, Samgrāma-Dhanāñjaya, Kōḍaṇḍa-vidya-paṇḍita-Raghu-Rāma, Aparimuta-bhū-dāna-Parasurama, Niram-

tara-bhōga-Sutrama, Ashla-dig-gaja-manō-bhayamkara, Vappatteru-damdiyarand-yakara-tela(e)gu(o)mda-gamda, Honnu-katti-kodiri-katti-mamdalikara-gamda, Yebi-ramda-gamda, Sarva-hrudula-kōmala-vēśya-bhujamga, Anavarata-kanaka-karpū-ra-dana-dhara-pravaha-ity-ady-anēka-hiruda-prasasta-madhvama-mamdal-ādhiśvara, Bhōga-vamśa-pāravāra-rākā-sudhākara, Śrī-Sulāpa-Khana-Mahendra (I. 12).

The Telugu poem *Tupati-samvaran-ōpakhyanam* of Addanki-Gangadhara which is dedicated to Ibrahim Qutb Shah, the third king of the Qutb Shahi dynasty, who ruled from 1550 to 1581 (A.C.), makes Shitab Khān tremble before Qutb Shah and run away crossing 'the Godavari to the other side.' This remark evidently refers to the treaty between Quli Qutb Shah and the Orissa king alluded to above.

In the poem *Krishnaraya-vijayamu*, which describes the deeds of Kṛṣṇadevarāya of Vijayanagara, it is stated that when Kṛṣṇadevarāya led an expedition against Orissa, Chittapa (Shitab Khān) encountered him and impeded his progress in the Ghāts with foot-archers but was completely routed.

The prose work *Raya-vachakamu*, according to the late Mr. Lakshmana Rao, is a bit more detailed, for it says that 'when Krishnaraya reached the passes leading to the kingdom of "Gajaputty", one Chitapa-Khāna (Shitāb Khān), with sixty thousand archers poured heavy and terrible rain of arrows on his foot-soldiers, the army of the Emperor was stunned for a time and Chittāpa-Khāna secured victories on all sides. At that moment the Karnāṭa mercenary soldiers of Krishnarāya climbed the higher hills round Chitapa-Khāna's hosts and taking good aims attacked the enemy with arrows, javelins, swords, etc., and cutting them to pieces, routed them completely. Chitāpa Khāna in the encounter lost 23 thousand soldiers and 4 thousand horses' Krishnadevarāya invaded Orissa in 1516 A.C. Therefore this event belongs to that time.

Shitāb Khān
is described
in the inscrip-
tion

Let us now see what the *prasasti* under publication has to say about Shitāb Khān. Before noticing its contents, I would like to give a description of it. It is incised on a red sandstone pillar standing in front of the Śambhulinga temple, which is popularly known as Śambhuni-gudi. The pillar is four faced, each face being marked by Telugu numerals. The inscribed portion of it measures 3' 10" long and, owing to its bad preservation, some of the letters in the record it bears have disappeared. As these letters can be restored with confidence, the loss of these letters does not count for much.

The inscription is written in the Telugu script of the fifteenth century (A.C.), which, in several respects, differs from the modern alphabet and marks the period of transition. For instance, the long *a*-symbol here goes down to the base in some cases but not in others, chiefly with the *ja*, *la* and *ha* symbols; the long and short *i*-s are not distinguished generally.

The orthography of the inscription does not require any special notice. The nasals of the *vargas* are represented by the *anusvara* as is done even now. In some cases consonants are doubled after *r* as in *varṭatām* in I. 143.

The language of the record is Sanskrit, but the lines 5 and 6 are written in

Telugu prose. The Sanskrit portion is written in poetry excepting the words *Śrī*=*bhūyāt* in l 5 and *śubham*=*astu* in l 11. The phrase *mangala maha-śrī śrī śrī* occurring in line 143 is more Telugu than Sanskrit. The verses are written in high flown Sanskrit, though not of any great merit, the chief defect in them being the change of the *guru* into the *laghu* and *vice versa*, as, for example, in *ramyam* for *ramyam* (l. 4) and in putting Sittapa-khāna and other variants in several places.

The inscription comprises 143 lines and 36 verses. Its main object is to record the capture of Warangal and the restoration of the temples of a god and a goddess there by Chittāpa-khāna¹ (Shitāb Khān). In the first verse of the inscription we are told that Chittāpa-khāna captured the fort of Warangal in Śaka 1425. The next two lines give us the same information in Telugu. Then, in verses 2 to 4, god Hari in the Boar Incarnation and gods Śiva and Gaṇeśa are invoked. Verses 5 to 8 give the ancestry of Chittāpa-khāna. Verse 3 describes his harem which is compared to Nandana. Verses 10 to 22 are purely eulogistic and describe the glory and heroism of Chittāpa-khāna and do not give us any historical information except that he conquered many hill-forts like Rājādri (Rājakonda) together with all the treasures in them (verse 19). We are then told that his senior wife Dēvāmbikā had two sons, Avadhūta-khāna and Purāntaka. The second son, Purantaka, is said to have killed many warriors in several battles (verses 23 to 25). Chittāpa-khāna had another wife called Anumāmbā who had three sons, Amara, Bhōgī and Rāma. The eldest of these died in a battle (verse 26). We are once more told that Warangal, the ancient and rich capital of the Kākatiyas, was captured by Chittāpa-khāna (verse 27). Verses 28 to 32 eulogize Chittāpa-khāna again and this time for his gifts and charitable disposition. We are then told that the god Pāñchālarāya (i.e., Krishna) was removed from his seat by the Muhammadans and that Chittāpa-khāna replaced him on his throne (verse 33). Similarly, the idol of the goddess, the titular deity of the Kākatiyas, which had been removed by the wicked Turushkas, was also restored by him (verse 34). Chittāpa-khāna, we are further informed in the next verse (verse 35), acquired immense wealth by worshipping god Śiva in the city of Warangal. In the last verse we are told that Mādhava, son of Annārva, who belonged to the Bhāradvāja-gōtra and the Āpastamba-sūtra, was the author of this inscription.

According to the opening lines (1-6) Shitāb Khān captured Warangal, therein called Ekōpalā (see above p. 1) on Sunday the fifth (*tithi*) of the bright fortnight of Māgha of the Śaka year 1425 or the cyclic year Rudhirōdgārin, the date being given in Sanskrit as well as Telugu. This date corresponds to 21st January 1504 A.C.

Very little is known about the ancestry of Shitāb Khān. But what his real or original name was is not certain. According to the record under publication his name was Chittāpa-khāna, which is, apparently, a Sanskritised form of Shitāb Ancestry of
Shitāb Khān

¹ The inscription gives various spellings for this name.

Khān. From the *Kaifiyats* and some Telugu works, as well as from the accounts given by some Musalmān writers, mentioned above, it would appear that his real name was *Sitāpati* which was abbreviated into *Sitadu* as is done even nowadays when *Sitārām* becomes *Situ* or *Sitā*, both by way of endearment and for want of special regard towards the person who bears such a name. A big man, as a matter of course, will not care to address an inferior by his full name. Parents usually call their children by the half names or by nick-names. Friends, also, may call their intimates similarly. The name *Sitadu* is indicative of a low origin. When *Sitadu* rose to eminence by the dint of his arm, he got the high sounding name of *Sitapati*—*Māvā kahē mērē tīn nām, Sītū, Sitā, Sītārām*, as the proverb goes. Later on he must have taken the name of *Shitāb Khān*. Whether it was given by the Musalmān chief under whom he worked, namely, Humayūn *Shah*, the Cruel, or by somebody else, or whether he chose it himself, we cannot say for certain. It is not impossible that this name refers to his quick rise (*shītab*) in life. *Khān* is only a title meaning powerful lord. It is not necessary that he who is called *Khān* must of needs be a Musalmān, for a Hindu may also be called *Khān*. The same is the case with the titles of *Miān* or *Mirzā*. As the inscription under notice informs us, the son of *Shitāb Khān*, though a Hindu, went by the name of *Avadhūta Khāna*. *Avadhūta* is certainly a Hindu i.e., Sanskrit, term. The inscription indubitably shows that both he and his son were staunch followers of Brahmanism. The *Tārīkh-i-Qutb Shāhī* expressly calls *Shitāb Khān* 'infidel', as will be shown by the following quotation from it which Mr. Yazdani has kindly supplied to me along with its translation. The manuscript from which it is taken is preserved in the Asafia Library. I think this passage will clear up the question of *Shitāb Khān's* religion

فتح قلعه کهمامیت

و نه نیروی اعدا آن شهریار قلعه ندان استحكام مستخر ملک ملک اعلام گشت بعد ازان دست غارت و تاراج کشاده جمیع دوائی و حرانی و در و گهر که شتاب خان و احداث شقارت بنیادش اندر خسته بودند غنیمت خزان ملک سوید گردیده دختران و اهل و عیال شتاب خان به سرکار اقدس همایون جمع گشتند بفرموده آن شهریار اماکن و مساکن کفر و بت خانها و غیره ویران کرده و بجای آن مساجد و مجامع

اسلام باتمام رسید *

TRANSLATION

'Through the good fortune of the king such a strong fort was conquered. The victorious army stretched the hands of plunder and booty and seized the treasure and jewellery which *Shitāb Khān* and his villainous forebears had amassed. The daughters and other members of *Shitāb Khān's* family assembled at the Royal Court and by the order of the King the houses of the infidels and their temples were destroyed and in their place mosques and religious buildings of Musalmāns were built.'

According to this inscription, *Sitāpati* was born in the family of *Bhōgi* or *Bhōga*. Whether *Bhōgi* stands for *bhōgin* (serpent) or is a Sanskritised form of

Bōya¹ we do not know. The epigraph does not say whether he belonged to any of the three twice-born castes or was a *Śūdra* by birth. Nāga, whom the inscription describes as a strong leader, was his grandfather, and Māna² a good shot and dualist, his father, and Gaurāṁbā, his mother.

According to this inscription, Shitāb Khān captured Warangal from the Musalmāns in the Śaka year 1425, on Sunday, the 5th day of the bright fortnight of Māgha, i.e., on 21st January 1504 (A.C.). The date

The *Burhan-i-Maāsir*³ would tell us that in the Hijri year 903 (= 1497 A.C.) Warangal formed part of the Qutb Shāhī dominion, for it says that Qulī Qutb 'obtained sovereignty over all the feudatory chiefs of Telingana and added to his former possessions the towns of Warangal and Kovilkonda with their dependencies.' Consequently, it may reasonably be stated that the hero of this record must have wrested it in the year 1504 A.C. from Qulī Qutb Shāh, the founder of the Qutb Shāhī dynasty of Gōlkonda, when he had not yet proclaimed his independence. Warangal could not have remained long in the possession of Shitāb Khān, for, apparently, Qulī Qutb wrested it after routing 'Alāu-d-dīn 'Imād Shāh in 1512 A.C. Thus, Shitāb Khān could not have enjoyed the conquest for more than six or seven years—though not a very short period for an adventurer like him to accomplish a good deal of his cherished hopes in the form of reclaiming the idols mentioned in the record and doing religious benefactions like the Hindu kings of yore.

The account given above makes it clear that Shitāb Khān was a Hindu and not a Musalmān. He was born, probably, in some ordinary Bōya family about 1440 after Christ and through the flukes of fortune and self-help rose to power. First, he became the governor of Warangal under Humayun Shāh of the Baihmani dynasty but afterwards became independent and, about the year 1504 (A.C.), succeeded in carving out for himself a small principality over which he ruled as the Chief of Ēkaśilāpurī or Warangal, though not for a long time. Eventually, he was overtaken by misfortune and he had to suffer at the hands of the king of Gōlkonda when as 'the Man of Destiny' he must have realised the force of the maxim

सत्यमेव जयते

ननु सत्योः यत्नमायुषश्चिकित्सा

indeed.

TEXT.

[Metres: vv. 1, 5, 6, 7, 11, 13, 15, 18, 22, *Sragdharā*; vv. 2-4, 8-10, 12, 14, 16, 17, 19-21, 23-28, 31, 33-35, *Śārdūlavikrīḍitam*; v. 29, *Upajāti*; v. 30, *Indravajrā*; v. 32, *Vasantatilakā*; v. 36, *Śālinī*.]

First Face.

1 Śāk-ābdē tatva-dēva-vraji(a)-vibhu-gaṇitē Rakta-saṁvāmi-varshē
Māghē

¹ See above, pp. 6 and 10

² See foot-note 5 on page 16

³ *Ind. Ant.*, vol. XXVIII, p. 315.

- 2 pakshē sit-ākhyē súbha-guna-sahitē pamchami-Bhānu-vārē | **Bhō-**
 3 **gē-Chittāpa-khāna**-kshiti-pati-tilako Vikramāditya-tulyah pra-
 4 skandad=**rājadhānīm** yavana-parihritām ramyam¹=**Ēkōpal-ākḥ**
 yām || [1*]
 5 Śrīr=bhūyāt || Svasti Śrī-vijay-ābhyudaya-Śaka-varshambulu
 6 1425 naga Rudhū²dgāri-Māgha-suddha 5 Ādi-vāram uāmdū [1*]
 7 Yasy=ōttunga-satā-vidhūnana-rayād=uchchālita vyōmani
 8 stambhībhūya [³Kulacha]la dhriti-yutāh samsthanam=a-
 9 tanvatē | āli[mgamti gaj]-ādayō=pi sakalāh protplutya divyā-
 10 m nadīm vamdē [sumdara-bhū-vibhū]shitam=amum devām Varāham
 Hariṁ || [2*]
 11 Śubham=astu || [Bhāsvajjā-ja]la-pūra-miśrita-Surasrōtasvi-
 12 nī-nīrabhā-nyakkāri-priya-[Kālīka]-tanu-kalā-sambaddha-deha-dyutih |
 13 ānamd-āmṛita-vārdhī-[majjana]-krit-āsango=viyōga-vyathā-
 14 bōdhō jñō vitaratv=abhishṭam=akhilān devah svayambhūh Śivah
 15 || [3*] Yad-gaṇḍa-kshiti-bhrid⁴vayi-vigalitam dān-āmbu-dharā-
 16 yugam Svarṇādrau pravahaj-jalēna militam Mamdāki-
 17 nī-srōtasā | svar=lōkam kurutē Prayāgam=amalan
 18 Venī-trayēṇ=ānvitam sō=yam Dantimukhah
 19 karōtu karunām bhakt-ānukampā-parah || [4*] **Bhōgē va-**
 20 **mśe**=sti kaśchit-Puramathana iv=āplusṭa-vidvit-pur-eśo bhallair=ā-
 21 vidhdha(ddha)-damti-prati-bhaya-visham - ānēka - dur - dānta-satvaḥ |
 [Nā]-
 22 g-ākhyō nāyak-ēndrah surabhi-mṛiga-madair- lipyamānō=ti-
 23 virair=dhānu[shkai]ś=chamḍa-[vi]rair=upachita-chamarī-vāla-hastaiḥ
 paritah || [5*]
 24 Tasy=ābhūd=bhūri-sārō nara-pati-vidito namdanō na-
 25 mra-baṁdhur=nīraṁdhair=bāna-patair=viśakalita-chala-sthūla-sū-
 26 kshm-ādi-lakshyaḥ [| *] māni sammānyamānō nikhilam=anu-
 27 charair=dvaṁdva-yuddhēshu baddha-spardhā-nīrdhūta-vīra-pratibha-
 28 ṭa-nivahō nāyakō **Mānay**⁵-ākhyah || [6*] Tasya strī Kaiṭabhā-
 29 rēr=iva Kamalagrihā prēyasī sat-kumārā sarveshām man-
 30 galānām samudaya-bhavanam bhūbhrid=udbhūti-hē-
 31 tuḥ | Sarvēśasy=ēva Gaurī jana-vidita-sati-bhāva-rūdhā jagatyā-
 32 m **Gaurāmbā** gaurav-ādhy=ājani Kali-samayē vīra-sū-śabda-yōgyā ||
 [7*]
 33 Tasyām ratna-bhuv=iva Māna-nripatēr=mēghād=iva prōdyatā vaidū-
 34 ry-ābhīnav-āṁkurā iva sūtā nānātva-samkhy-āśrayāh |

¹ Grammar requires *ramyam*

² The letter *rō* is engraved below the line.

³ The words enclosed in brackets in ll 8-13 are emendations by the late Mr. Lakshmana Rao and have been adopted in the translation.

⁴ Read *d-dvayī*

⁵ Evidently it is a contraction of *Māna + ayya*

Second Face.

- 35 lalyas = tatra **Sitāpa-khāna**-nṛpati rājñām śatair = utsukai[h*] stutya-
 36 ś = chāru-suvāṇa-samśrayatayā vidyōtatē samtatam [|| 8*]
 37 Yasy = amtahpuram = eti Namdana-padam ratn-āmba-ālamkritam
 38 gamdharva-svara-bhēda-mohana-kath-āvirbhāva--sambhāvitam | vā-
 39 yv-ā-pūrita-vamśa-ramdhra-ninadair = ādhmāyamān-āntaram so =
 40 yam Sittapa-khāna-bhū-parivṛidhō bhū-mamḍal-Ākhamdalah || [9*]
 41 Yan-nistṛimśa-nikṛitta-śātrava-tanu-prasyamdi-rakt-āpagās = tīrtvā
 42 picchhila-māmsa-kardama-vatiḥ kūlamkasha-prakriyāḥ | vīra-śrīr =
 43 abhisarik = ēva sarati prodvēla-rāg-ākulā sō = yam Sittapa-khāna-
 44 bhūmi-ramaṇō vīr-aika-chuḍāmanih || [10*] Ālōkālōka-lo-
 45 k-ādhika-vimala-lasad-yat-pratap-ōru-ratna-[ch*]chhāy-āchchhā
 46 kalimānam janayati vimata-kshonipānām vichitram |
 47 yat = kīrtih pamcha-bhuti(im) vasanati¹ jagati(iu) chamḍa-kōdamḍa-
 vidya-
 48 Parthah Sītāpa-khāna-kshiti-pati-tilakah sō = ti-śaury-aika-simā || [11*]
 49 Śṛiman Sittapa-khāna-bhūmi-ramaṇō yad-bāṇa-tārksya
 50 rayān = nunnāḥ saṃgara-simni patra-chalitāḥ prōnmūlya bhū-
 51 bhṛit-sthitim | kṛtvā kumḍalinām śīrāṃsi namitāny = āsta-
 52 bhya tad-vāhinī-ramdhram = stan-mada-hastinō vidadhatē sō = yam
 53 mahā-paurushah || [12*] So = yam Sittāpa-khāna-kshiti-pati-
 54 tilakō yasya hetir = viśuddhā vair-īś-āṃgēshu sūtē jana-
 55 bhaya-jananīm rakta-dhārām patanti | tad-dhālā-pāna-tū-
 56 rṇna-pravichalita-mada-vyagra-bhetālikānām gitair = asphasṭa-va-
 57 rṇnair = bahu-gadita-samast-ōpayōga-prakarāḥ || [13*] Sō = yam
 58 Sittapa-khāna-kshiti-pati-tilakō yasya khaḍg-ōru-mēgho dhā-
 59 rā-pātena vēgād = ahīta-kula-kula-kshmādhārān śīrṇna-saṃdhin |
 60 karam karam tadiyan = karaṭi-parivṛidhān = durmad-ōdrēka-dripta-
 61 n = kampr-āṃgan = pātayitvā pravichalati ranē stūyate sarva-vīraiḥ ||
 [14*]
 62 So = yam Sittāpa-khānō jagati vijayate yasya nistṛimśa-dhā-
 63 ran samkamtte(mtē) yuddha-rāṃgē vimata-dharaṇipāḥ kāla-mṛityōḥ
 64 kaṭāksham | svaḥ-[sau]dh-aroḥa-kṛityair = hari-maṇi-rachitām = ach-
 chha-sō-
 65 pāna-vidh(th)im sveshām = any = eti raudr-ārbhaṭi-paṭima-yutāḥ sam-
 66 smaranty = amtarāṃge || [15*] Yan-nistṛimśa-kathōra-Mamdara-mahi-
 bhṛid-vē-
 67 ga-samkshobhita-pratyarthi-kshiti-pāla-sainya-jaladhēr = āvirbhavamti
 68 muda | anyam rāja-ganam vihāya Vijayaśrīr = ētya rāg-āla-
 69 yā samślishyaty = ati-vēgataḥ sa vijayi Sittāpa-khāno nṛpaḥ || [16*]

70 Yō raudrad = rana-raṅga-nāḍita-dhanur = jya-vallari-jhāllari-dhvā-
 71 n-amkūrta-kama-bhūta-nivaha-prastūyamana-stutih |

Third Face.

- 72 Virāśri-kacha-karṣhaṇāni bahudh = akāśhit = sa śur-agraṇis = śri-
 mach = Chitta-
 73 pa-khana-bhumi-ramano n = anyo = stī bhū-maṇḍale || [17*] Yach-chap-
 ambhō-
 74 dh(d)a-ravair = atī-bhayada-raṇa-pravṛṣṭi prodbhaṭāyāni bān-asarena
 rō-
 75 dh-omtara-vipualā-bhuvī-chchhaditayam samantat | śātri(ru)-strī-netra-
 pāmkēru-
 76 ha-kulam = akhīlam samkuchaty = eva samyak sō = yam Chittāpa-
 khāna-kṣhiti-pa-
 77 ti-tilako rāja-śabd-aika-bho(bo)dhyah || [18*] Dagdhv = oddamda-bhuj-
 ārppana-praṇirato pra-
 78 tyarthi-vamś-ātavīm **Rājādri**-pramukhāni durgama-śīla-
 79 durgāṇi Bharg-aśrayah | akraman = manī-bharina-vastra-tatibhūh sa-
 80 rth(dh)am tath = apālayad = dīrgham kalam = akhamda-sunrita-vaśach =
 Chittāpa-
 81 khāna-prabhuh || [19*] Yadh(d)-dhētir = dita-vairi-deha-vigāḍad = rakt-
 ā[m*]chit = oṭprēkshyatē
 82 Virāśri-pada-laktak-āruṇa-tala susnigdha-kāṁtyā yuta | nīl-āni-
 83 la-śīl-ādi-bhoga-rachitā vedi-sthal = iv = āpara sō = yam Sittapa-khāna-
 84 rāja-tilakah śūr-agraṇir = gaṇyatē || [20*] Ekakī sama-rēkhay = aiva
 sama-
 85 re nānā-vidhair = āyudhair = bibhyad-gadgadika-niruddha-vachanam vi-
 drāvya
 86 vidvid-balam | samrabdh-oshṭha-putāni garva-mukharāṇy = āyānti
 rajñā-
 87 m kulāny = ālūtv = atula-paurushena vinutaś = Chittāpa-khānō nṛi-
 88 paḥ || [21*] Dikshu = ch[chl*]jiv = āntra-jālam vishamita-vachasam
 vidvisham samyu-
 89 g-āntar = dattvā bhētālikābhyō vibhajati bahudhā māṁsa-pēṣi-
 90 s = tadīyyā(yā)ḥ | tad-rakt-āsvādanāya sprihayati nitarām Bhīma-
 91 sēnēna tulyah śrīmach = Chittāpa-khāna-kṣhiti-pati-tilākō raudra-Ru-
 92 dr-āvatārah || [22*] Yasy = āntahpurikā-śatē = pī lasatī pritiḥ parava-
 93 rtate yasyām = achchha-nadī-śatē = pī jaladhēr = gGaṁg-āpagāyāni ta-
 94 thā | Bhōgē-vamśya-Chitāpa-khāna-nripatīm **Dēvāmbikā** samśritā
 95 tam sā kalpa-lat = ēva Nāṇḍana-tarum nāna-maṇi-dyōtitaḥ || [23*] Ta-
 96 syāḥ putra-yugam Purāri-kṛipayā pūjā-samārabdhayā
 97 prādurbhūtam = abhūd = abhūta-jananam pūrvam rasāyā[s*] = sthalē |
 98 tatr = āśid = **Avadhūta-khāna**-nripatir = jyēsthō guṇānām nidhiḥ sauja-

99 nycna samutsukair = nripatibhih sarvvaih sada stuyate || [24*] Ta-
 100 sy = ānamtara-jah **Purāṁtaka**-[pado] yasy. asi-dharā-maha-ti-
 101 rthe chāru nimajjya śatrava-kulam Mamdākini-srōtasī | pronomajjaty = a-
 102 ti-vegatah sakutukah sva[h*]-stri-samalokitam divy-anamda-samu-
 103 dra-keli-subhagam lok-ottaram jāyate || [25*] Chhay = ev = asya Chita-
 104 pa-khana-nripater = bhāry = **Ānumāmb** - āpara sarvatr = apy = a-
 105 nukūla-bhāva-sahita tatr = ājanishta trayam | putrā-
 106 nām = **Amarō** - grajas - tad-anujō **Bhōgī** tatō - namtaro **Rā**-
 107 **mas** = tat-pratham-odgato - mara-pado divyo = bhavat = sangarc || [26*]
 108 Purvam **Kākati**-vamśya-rāja-nivahair = ya = pali dharmātmabhi-

Fourth Face.

109 r = ya nānā-nidhibhih Kubera-nagar - iv = ādhyāsītā dyōtatē | ramya-
 110 m = **Ēkaśilāpurīm** savibhavaś = Chittāpa-khanō nripō = grihṇa-
 111 d = Bhogi-kul-agrañih sura-dharā-dēv-ārchanañ - adhikah || [27*] A-
 112 krāmaty = avahelayā druta-padam simhasanāñi ksha-
 113 nād = rājñām dīna-dayā-paro vitarati kshōñir = anekā api |
 114 sva[ch*]chhandō jagad-eka-jāmghika-yaśō Rām-adibhih samu-
 115 to Bhōgē-Chittapa-khāna-bhumi-ramanah saubhagya-
 116 sīm-avadhih || [28*] Ya[j*]-jyā nadamti ripu-vīra-kāmta dīn-ana-
 117 nā rodayate tadatve | tasy = aiva chāpasya balēna rājyam = a
 118 sādhayach = Chittapa-khāna-bhūpah || [29*] Hemādri-dāñair = akhila-
 119 n = vyatāñid = anamda-pūrn(n)an = vibudhāñ = vadāñyah | satv-ō-
 120 day-āty-a[ch*]chha-manah-pravrittiś = Chittāpa-khāna-kshiti-pālavar-
 yah || [30*]
 121 Yo rājā tanu-rūpam = eva vibudha-vrātāya samprā-
 122 rthitah krihhrēñ = aiva dadati so = pi tulitah syad = bhūri-da-
 123 tra katharñ | sarva-kshñā-sura-koṭaye = tt(t)i-dayaya n = aya-
 124 satañ sarvadā Bhōgē-Chittapa-khāna-rāja-tilaken = aśēsha-varñn(n)y-
 atmanā || [31*]
 125 Chittapa-khāna-nripatir = jaladhiś = cha samyak = samtānavatva-gu-
 126 ñatas = tulitau param tu | dur-jivanō = vigañito na dadhā¹ =
 127 yam = asmād = ādhikya-bhāg = bhajati samsrayañiyya(ya)-bhavam ||
 [32*]
 128 Pañchālyai paribhūta-dainya-bahaḷa-prōdyat-kṛip-āveśatah prā-
 129 dad = akshaya-vastra-jātam = amalāñ yō Gōpikāvallabhah |
 130 tañ sthāñch-chalitāñ dur-iti-vibhavāt = **Pāñchālarāyam** pu-
 131 nar = Bhōgē-Chittapa-khāna-bhūmi-ramanah simhasanē = sthāpaya-
 132 t || [33*] Dēvi Śumbha-Nisumbha-danava-kula-prōnmūlan-ōjriñbha-
 133 ñ-ārañbhā Kākati-rājya-piṭha-kamal = āñādir = jagan-mātrikā |
 134 yēñ = āsthāpi punas = Turushka-kujanair = uchchhātītā sthānatō

- 135 dharmmen=**Aikaśilāpurē** sa hi mahānś=**Chittāpa-khanō** nri-
 136 pah || [34*] Adyam **Kākatī-vamśya-rakṣhaṇa-vidhau** chintamañi-
 137 m sat-kripā-pārāvara-gabhira-chāru-charitam devam sva-
 138 yambhū-Śivam | sampujy=**Aikaśilāpurē** prati-dīnam
 139 bhaktyā samāsāditam **Chittāpa-kṣhiti-nayakē**-
 140 na sagunen=aiśvaryam=avyāhatam || [35*] Apastambo
 141 **Mādhavō—Nnārya-sūnur** = Bharadvājah śāsana-ślōka-ja-
 142 tam | etat=kāvya-jñānavāmś=charv=avadīd=ākālpāntam
 143 varttatām punya-kīrtya || [36*] Mangala mahā-śrī śrī śrī [|| *]

TRANSLATION.

(Verse 1). In the Śaka year counted by the First Principles (*i.e.*, 25) and Lord of the host of gods, (*i.e.*, Indra=14), and called (*the year of*) Raktasamvāmin, (*i.e.*, Rudhirōdgārin), on Sunday, the 5th (*tithi*) of the bright fortnight in the month of Magha, **Bhōgē-Chittāpa-khāna**, the ornament of the kings of the earth, who was equal to Vikramaditya, captured the beautiful capital called **Ēkōpalā**, (*i.e.*, Warangal) which had been taken by the Yavanas, (*i.e.*, Muhammadans).

(Lines 5 and 6). May there be prosperity! On Sunday, the 5th (*tithi*) of the bright fortnight, in the month of Māgha, in the victorious and prosperous Śaka year 1425 called Rudhirōdgārin.

(V. 2). I bow to Hari, the Divine Boar, whose body is decorated with the beautiful (*goddess of*) Earth, by the force of the shaking of whose high bristles the Kula-mountains were thrown up into the sky and like pillars they stretched themselves firmly on their abodes, and the elephants (*of the cardinal points*) as well as all other (*beings*), jumping across the divine river, (*i.e.*, the Ganges), embraced each other (*in fear*).

(l. 11). May there be good fortune!

(V. 3). May god Śiva, the Self-born, give us all that is desired—Śiva, the splendour of whose body, inseparably united with the grace of the body of his wife, Kālīkā, eclipses the lustre produced by the mixing of the waters of the Ganges and the floods of the Yamuna—Śiva, who is immersed in the ocean of the nectar of bliss and is unattached (*to the family-pleasures*) and who, though omniscient, does not know the pangs of separation.

(V. 4). May the Elephant-faced (Ganēśa) be merciful. He is full of compassion for his worshippers and from his two mountain-like cheeks flow two streams of ichor, which, mixing with the current of the divine Ganges that flows on the Golden-mountain, make the heaven pure like Prayāga which has three Vēṇīs (or sacred rivers).

(V. 5). In the family of **Bhōga** there was one **Nāga**, the best among the leaders, who like Śiva burnt the chief cities of his enemies, with spears pierced the elephants and many other terrible, formidable and unmanageable beasts, who was besmeared with fragrant musk by the great warriors and was surrounded by valiant archers holding *chowries* in their hands.

(V. 6). He had a son called **Mānaya**¹ of great prowess, well-known to kings, the friend of the meek, who could break to pieces a steady or moving target either big or small by discharging arrows so as not to leave any space unhit, who was possessed of self-respect, was profoundly respected by his followers, was zealous and determined (*to throw the opponents down*) in dual fights, had destroyed the multitude of his powerful enemies, (*and was known as*) the leader.

(V. 7). In this world was born **Gaurāmbā**, his beloved wife, who had good sons, was like Lakshmi to Vishnu, was the birthplace of all the blessings, who was like Gaurī to Śiva, who was the cause of the rise of kings (or the rise of the Himālaya mountain), who was renowned among people as a lady possessing virtues of a good wife and a woman with dignity fit to be called the mother of heroes in this Kali age.

(V. 8). By her were born several sons to king Māna, as sprouts of gems in a mine of precious stones from the cloud. Among them was king **Sitāpa-khāna** who was the favourite, whom hundreds of kings were anxious to praise, and who always shone as the abode of handsome and fair complexion.

(V. 9). His harem attains the dignity of the Nandana; for it is decorated with clothes set with precious stones, it is highly praised on account of the manifestations (*i.e.*, narration) of fascinating stories in different tunes of music (or different tunes by the Gandharvas), and it resounds with melodious tunes produced by the wind filling the holes of the bamboos (or flutes)—such is Sittapa-khāna, the lord of the worlds and Indra of this earth.

(V. 10). The Goddess of Victory overcome with intense passion for him follows him like an *abhisārikā*, crossing the rivers of blood flowing from the bodies of his enemies cut by his sword which are full of mud in the form of slimy flesh break their banks (are in flood)—such is Sittapa-khāna, the lord of the earth, the only crest-jewel among the warriors.

(V. 11). Wonder it is that the pure white lustre of the great glittering gem of his valour surpassing all others found in the world and reaching the borders of Lōkālōka, should produce darkness (lit blackness of disgrace) of his hostile kings and his fame should enwrap the world made up of five elements. Such is Sitāpa-khāna, who is like Arjuna in the art (*of wielding*) his fierce bow, is foremost among kings and is the highest limit of bravery.

(V. 12). Glorious and extremely powerful Sittapa-khāna, the lord of the earth, is such that his arrows, which are like Garuḍas, being impelled forcibly and moved by their wings, depriving kings of their kingship (or making the serpents leave the mountain recesses), making the kings with ear-rings (or the serpents) bow their heads and assailing the vulnerable points of the armies of the enemies (or the crevices in the river-beds frequented by snakes), capture their rutting elephants

¹ See foot-note 1 on p. 16.

(V. 13). Such is Sittāpa-khāna, the ornament of kings, that his pure missile, as it falls, generates streams of blood in the bodies of the lords of enemies, striking fear in the minds of the people, and whose various ways of utility were much praised in songs of indistinct syllables by the *Bhetalikas* who had become unsteady with intoxication and were moving rapidly after drinking the spirituous liquor, (*viz.*, the blood of the enemies).

(V. 14) Such is Śittāpa-khāna, the ornament of the rulers of the earth, the mighty cloud of whose sword, repeatedly cutting asunder the bonds of several Kula mountains of the hostile kings by letting fall the edge (or the showers) and felling (*to the ground*) their powerful elephants which were intoxicated by the excess of rut and whose bodies were trembling (*with fear*), flashes (lit. moves about) in the battle-field and is praised by all warriors

(V. 15). That Śittāpa-khāna is prosperous in the world, the edge of whose sword is mistaken for the glance of Death in the battle-field by his enemies, who are skilled only in bragging furiously and who think to themselves as they ascend their storied mansions (or as they ascend to heaven) that the pure flights of steps made of sapphires are not their own, (*i.e.*, had been taken away by Sittāpa-khāna).

(V. 16). The infatuated Goddess of Victory, rising out of the ocean, *viz.*, the army of the hostile kings, churned swiftly by his sword which was like the hard Mandara mountain, rejects the group of other kings and quickly embraces him. That king Chittāpa-khāna is victorious

(V. 17). He is praised by the host of terrible demons whose greed was roused by the noise of the drum, *i.e.*, his bow-string, which resembled a creeper, and was sounded by him in wrath, in the battle-field. He was foremost among the brave and dragged the Goddess of heroism by the hair, frequently. There is none on the earth equal to the glorious king Chittāpa-khāna.

(V. 18). In the most terrible monsoon of war, which was brought in with the thunder of the cloud, *i.e.*, his bow, and filled the wide space between the sky and the earth on all sides with the showers of his arrows, the multitude of lotuses, namely, the eyes of his enemies' wives, became closed. Therefore only Chittāpa-khāna, the ornament of the lords of the earth, is (*best*) designated by the word '*rājā*'.

(V. 19). Lord Chittāpa-khāna, who was incessantly using his powerful arms on occasions (*of war*), whose support was Bharga (Śiva), burnt the forest of the race of his enemies, took possession of the important and impregnable hill forts of **Rājādri** and others, with the heaps of jewels, gold and cloth, and ruled them uninterruptedly for a long time by virtue of his unshaken adherence to truthfulness.

(V. 20). (*People*) think that his lustrous sword, which is besmeared with blood flowing from the bodies of his foes cut by it, and has a surface reddened by the lac on the feet of the Goddess of Victory, is a platform constructed with

white and black stones. Such is Sittapa-khāna, chief among the kings and the foremost hero.

(V. 21). In war, king Chittāpa-khāna, possessed of unrivalled heroism, put to flight single-handed, with various arms, and in a single stroke, the army of his enemies, whose power of speech was obstructed by stammering due to fear. He killed the families of (*the hostile*) kings who came vainly braggung and biting their lips in wrath and was (*therefore*) praised

(V. 22) Chittapa-khāna, the glorious ornament of the rulers, and incarnation of the fierce Rudra, tearing the net of the intestines of the enemies speaking deliriously in all directions in battles, distributes pieces of their flesh to *Bhṛāt-kās* in various ways. He very much desires to taste their blood and is equal to Bhīmasena.

(V. 23). Just as the Ocean loves the river Ganges though there are hundreds of (*other*) pure rivers, so his glowing love goes to **Dēvāmbikā** though there are hundreds of (*other*) women in his harem. That Devāmbika has united with king Chitapa-khāna of the Bhōgē family, resplendent with many gems, just as the *kalpalatā* coils round the Nandana tree (*decked with many gems*).

(V. 24) She had two sons born by the grace of God Purāri (Śiva) as a result of her worship, sons such as were never before born in this world. Of them, the elder was king **Avadhūta-khāna**, the abode of good qualities, who was always eagerly praised for his virtues by all the kings.

(V. 25). The one next to him was called **Purāmtaka**. Plunging in the great holy river of the sharp edge of his sword the multitude of his enemies rises very swiftly out of the divine river Ganges, and, being gazed with curiosity by the heavenly nymphs, becomes extraordinary (*in form*), felicitous with the enjoyment of the ocean of celestial bliss.

(V. 26). Chitāpa-khāna had another wife called **Anumāmbā** who followed him like a shadow and who was always agreeable to him. She gave birth to three sons; the eldest was called **Amara**; his younger brother was **Bhōgī** and next to him was **Rāma**. Of these, the eldest joined the celestials, (*i.e.*, died) while engaged in a battle

(V. 27). The great and prosperous king Chittāpa-khāna, foremost in the family of Bhogi, captured for the worship of the gods and the Brahmans the beautiful city of **Ēkaśīlāpurī**, which was formerly ruled by a number of virtuous kings belonging to the family of Kākati and which shines (*even now*) like the city of Kubera by possessing treasures of various kinds

(V. 28). He occupies in a moment the thrones of (*other*) kings with disdain and being very kind to the poor gives them several kingdoms. He is free-willed, his glory covers the whole world and he resembles Rama and others—such is Bhōgē-Chittapa-khāna, the highest limit of grandeur.

(V. 29). When the string of his bow sounds, the wives of his brave enemies begin to weep. King Chittapa-khāna gained his kingdom by the strength of this very bow.

(V. 30). Chittāpa-khāna the best among kings, the munificent, whose inclinations are highly pure owing to the ascendancy of goodness, pleases all the wise (*persons*) by the charities (*mentioned*) by Hēmādri

(V. 31). How can a king (or the moon) who gives to the group of the learned (or to the gods), with great difficulty when begged for, a small silver coin (or shows emaciated body) be compared to Bhōgē-Chittāpa-khāna, an ornament among kings and worthy of praise by all, who always gives (*gifts*) in plenty with ease and great kindness to crores of Brahmans ?

(V. 32). King Chittāpa-khāna and the ocean may well be compared (*to each other*) on account of their possessing children (or living beings) ; but the latter is regarded as *durjīvana*, (*i.e.*, containing bad water) and not so the former (here *jīvana* will signify life) It is natural, therefore, that one who is superior becomes fit for shelter.

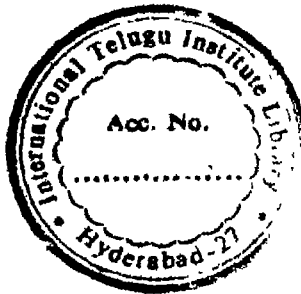
(V. 33). Pāñchālarāya, the Lover of Gōpis, being overcome with rising pity, excessive on account of extreme humiliation, gave to Pañchālī inexhaustible store of pure cloth—him (*i.e.*, his image), who was removed from his place by the strength of the wicked, Bhōgē-Chittāpa-khāna, the lord of the earth, replaced on the throne.

(V. 34). The Goddess who displayed her might in uprooting the family of the *Dānavas* called Śumbha and Niśumbha, was the Lakshmi of the throne of the Kākati kingdom, has no beginning, is the mother of the world, and had been removed from her place by the wicked Turushkas, was reinstalled by king Chittāpa-khāna, the great, at Ēkaśilāpura, according to religious rites.

(V. 35). King Chittāpa-khāna of good qualities acquired immense wealth by worshipping, daily, at Ēkaśilāpura, the God Śiva, who is primeval and self-existent, is the Chintāmaṇi jewel for the protection of the Kākati family and whose acts are pleasing and deep on account of the ocean of his mercy.

(V. 36). Mādhava, the son of Annārya, belonging to the Āpastamba-*(sūtra)* and Bhāradvāja-*(gōtra)* and one who knows the art of poetry, has recited (*i.e.*, composed) beautifully this collection of verses of the inscription. May this *sāsana* (*i.e.*, *prasasti*) endure to the end of the kalpa with meritorious fame.

Bliss and great prosperity !



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[The following abbreviations are used *ch.*=chief, *co.*=country, *di.*=district or division; *do.*=ditto, *dv.*=dynasty, *k*=king, *m.*=man; *mo.*=mountain, *ri.*=river, *s.a.*=same as; *te.*=temple; *vi.*=village]

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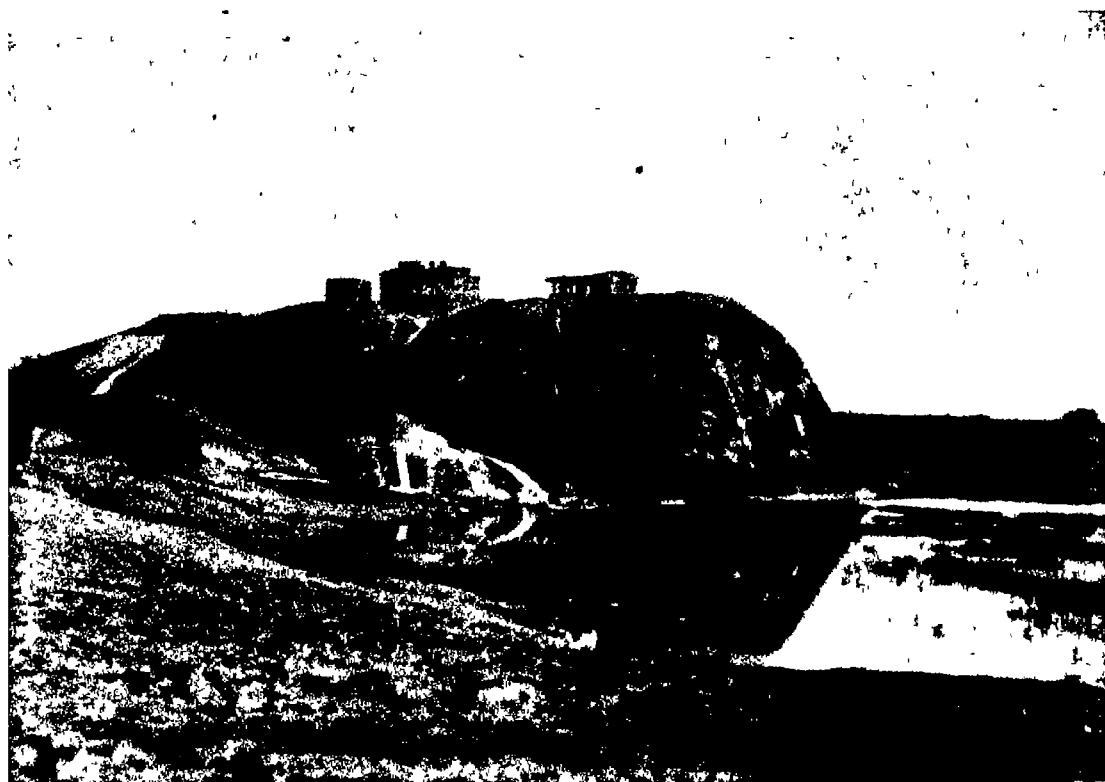
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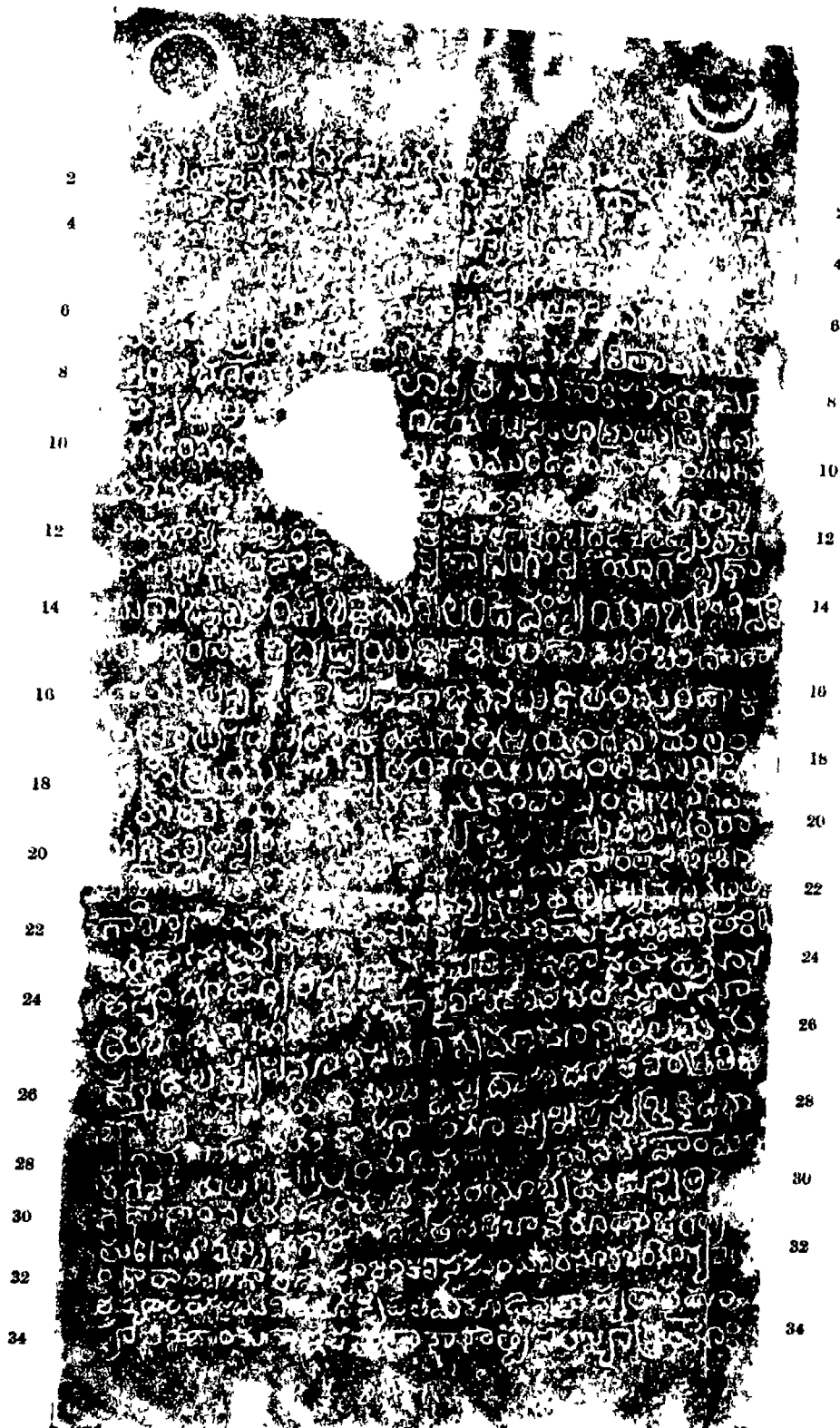


(b) CARVED STONE BULLS IN FRONT OF THE ŚAMBHUNI-GUDI TEMPLE



SHITĀB KHĀN'S HALL FRONT VIEW





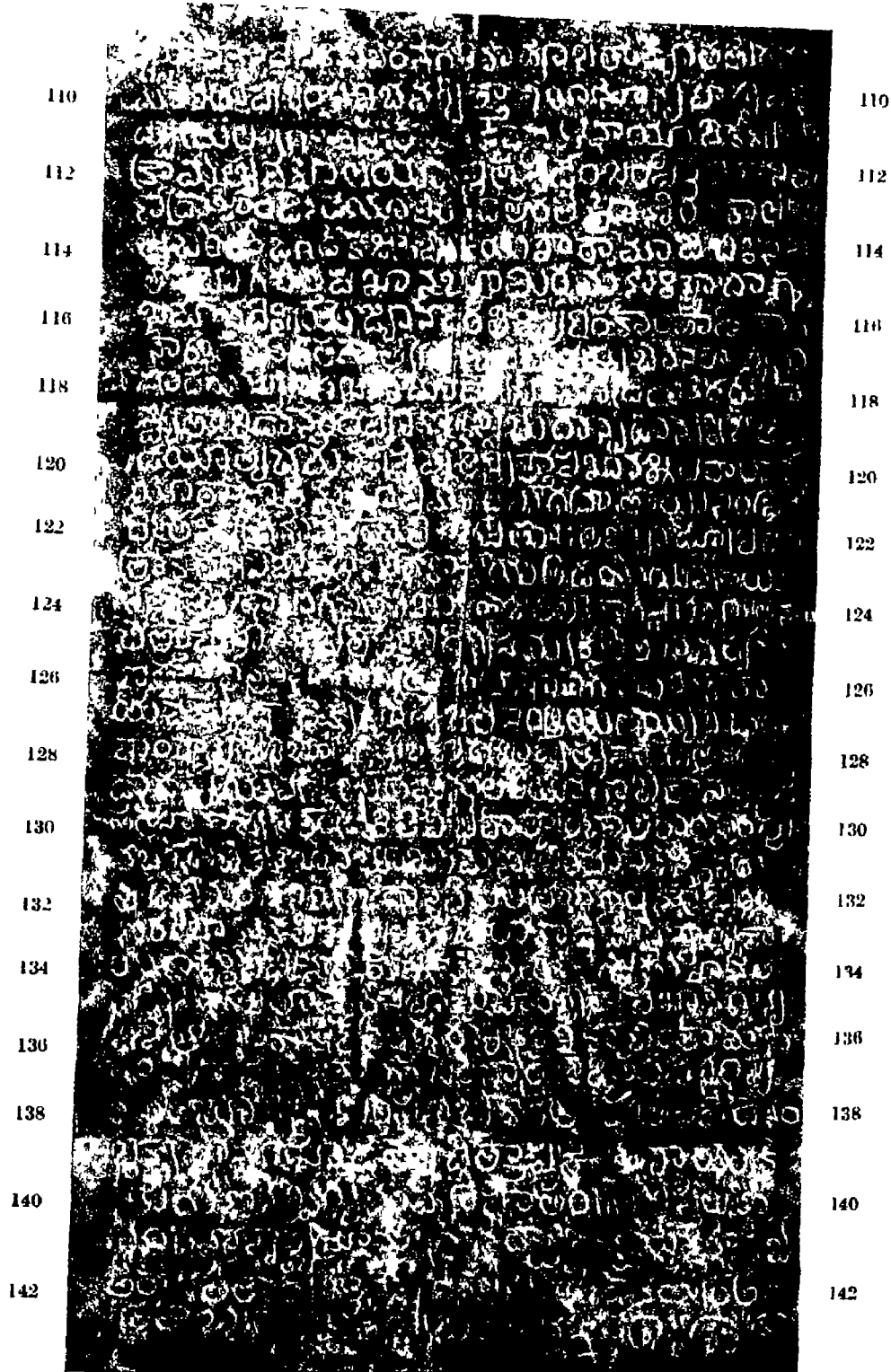
SHITĀB KHĀN'S INSCRIPTION FROM WARANGAL FORT

SHITĀB KHĀN'S INSCRIPTION FROM WARANGAL FORT

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SHITĀB KHĀN'S INSCRIPTION FROM WARANGAL FORT



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